

Changing values in a world in transition¹

Introduction

Recently, the Pompidou Center, in Paris organized a seminar on "Values for the XXI century". I was invited to participate in one of the round-tables dealing with a ^{specific} set of values. They were:

"weakness, downliness, frugality, availability"

The unexpected configuration of this set of values ^{is an example of} ~~is~~ the search that goes on in different circles for values capable to embody another philosophy of life.

Likewise, we see political leaderships formulated in new terms. For instance, "competence + compassion".

At the same time, "summer games" in popular magazines concentrate on various expressions of unregulated liberal spirit mode of living.

What to say? Before our eyes series of values (or attitudes presented as values) seem to define ideals to reach, codes of behaviour to adopt. It is against such background that I situate what I have to say this morning.

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Have we not heard political leadership being referred to in ~~electoral campaigns~~ by modern analysts as a leadership of "competence + compassion" (---) ?

And what about the values proclaimed by the "Summer game" which are ~~invade have become a flat~~ a light version of the unregulated liberal mode of living ?

Jardim divulga mensagem

Seja bem vindo a Portugal Dr. Nelson Mandela

• *Visita do líder do ANC "tem um cunho histórico"*

O presidente do Governo Regional da Madeira, Alberto João Jardim, divulgou ontem no Funchal uma mensagem de boas-vindas a Portugal dirigida ao líder do ANC, Nelson Mandela.

«Seja bem vindo, Dr. Nelson Mandela», afirma Jardim, desejando que a sua visita «seja mais um passo importante para um futuro feliz da África do Sul e para a coesão cada vez mais estreita entre os nossos povos».

Alberto João Jardim, que reunirá com Mandela em Lisboa no próximo dia 24 de Fevereiro, considera que a visita do presidente do ANC a Portugal «tem um cunho histórico».

Este aspecto, para Jardim, radica-se na «personalidade de Mandela» e pela intervenção que tem tido e virá a ter «na vida da República da África do Sul, segunda pátria de quase um milhão de portugueses e seus descendentes».

O governante madeirense revela que irá abordar com Mandela, mais uma vez, a sua posição sobre a situação dos portugueses que estão na África do Sul.

Segundo Jardim eles lá estão «para continuar a ajudar a construir aquela grande Nação», asseverando que «não enfileiremos em qualquer tipo de extremismos».

Pelo contrário, confessa o chefe do executivo madeirense, «antes ajudaremos imparcialmente em tudo o que tenha a marca da Justiça e da moderação».

«Os portugueses — acrescenta — demonstraram em todo o mundo a sua capacidade construtiva, mesmo em momentos difíceis. Deram provas de integração cordial e pacífica, independentemente das mudanças políticas que se foram logicamente sucedendo».

Para Jardim, «obviamente que Portugal não tem de intervir na vida interna da África do Sul, nem muito menos que tomar partido entre as respectivas forças políticas. As relações estabelecem-se num plano institucional, Estado a Estado e com as autoridades vigentes numa República com quem mantemos relações diplomáticas».

«Mas — adverte — é dever do Estado Português procurar defender os direitos e interesses de todos os cidadãos portugueses onde quer que eles se encontrem, como é dever de qualquer político sul-africano fazer o mesmo em relação a qualquer parte do mundo».

Alberto João Jardim reconhece que Nelson Mandela «vem desempenhando um papel fundamental na actual e difícil evolução política sul-africana, evolução que vem grangeando uma atenção favorável e esperançosa do mundo democrático. E para esta evolução positiva, decisiva vem sendo também a actuação do Presidente De Klerk e, em particular, do seu Ministro dos Negócios Estrangeiros, Pik Botha».

Aliás, explica, é o próprio Presidente De Klerk a «reconhecer no Dr. Mandela um interlocutor principal e válido para as reformas que trilham caminhos necessários, num esforço de confiança das partes, onde o pessimismo e o radicalismo só podem estragar tudo».

Protocolo no Transvaal

Na primeira semana de Março, a Região Autónoma da Madeira, no uso das faculdades do artigo 30.º do seu Estatuto Político-Administrativo — cooperação e diálogo inter-regional — e conforme doutrina explícita do Conselho da Europa, tendo em conta os interesses da comunidade portuguesa, vai estabelecer um protocolo com a Província do Transvaal.

Trata-se, segundo Jardim, de um «acto de confiança no futuro, pois destina-se à cooperação amigável entre os povos de ambas as Regiões, independentemente de quem for poder num ou noutro dos territórios».

O governante madeirense, neste contexto, realça que «a comunidade internacional, e Portugal em particular, põe grandes expectativas favoráveis na formação democrática e no espírito construtivo do Dr. Nelson Mandela».

«A actual situação em África — sublinha — demonstra bem que o progresso e o bem-estar de uma Nação, só são possíveis num clima de paz e de concórdia entre todos os seus habitantes, no respeito pelos direitos de todos e de cada um, e através de uma economia estabilizada, em crescendo e com a marca da solidariedade social».

«Aliás, qualquer mínimo bom-senso compreenderá que a evolução pacífica e democrática na República da África do Sul, pode ser a derradeira esperança para todos os países da África Austral nos próximos decénios. Como um dos mais notáveis líderes africanos que é, tenho a certeza que o Dr. Nelson Mandela tudo fará para que as coisas assim se processem», conclui.

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JANEIRO

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FEVEREIRO

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MARÇO

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ABRIL

D 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

My perspective doesn't flow from an essentialist ~~perspective~~ ^{or concept}. Rather I will try to see things in a socio-cultural + socio-political perspective, attempting to see the consequences of a world-in-transition on the formulation + perceptions of values.

I - A world-in-transition

I borrow the expression world-in-transition or even, more accurately, a world-in-transition, from Paulo Freire.

At different levels ~~we~~ the transition process is underlined. With the fall of the Berlin wall it was the economic transition in transition, meaning the transformation of centrally planned economies into market economies. Practically at the same time the process of democratic transition gained momentum. In Europe, countries under Communist regime moved towards democratic forms of governance. (Similarly the complex changes in Africa)

Already these two processes are showing that it was a fallacy to think of a change from well-established regimes

into the forms ~~we~~ of political + economic ³ systems we considered as defined once and for all. The transition appears open-ended, undetermined, leading to a different landscape from the one expected.

In some countries (eg Hungary) remain very strong rural components with their values of security + tradition. For all countries ~~the~~ technological progress appears reductive and, with it, the concern with success, experimentation, confidence in machinery, desire for newness. Again in some of them the environmental degradation had gone so far (Poland, Czech + Slovak Republics, former DDR) that ecological thinking is proned with the accent on: cycles of life, primacy of organic ^{solutions} ~~processes~~ over mechanical ones, of process over machinery.

All these traits ^{coexist} ~~coincide~~ in the same space + time. It is not obvious that ^{they} may be able to compose with each other. ^{conflicts may arise:} A firm political direction may give priority to one tendency over the others. The question necessarily arises: how is the education for values pursued? is it a mere instrument of the state quo? or is it an attempt to form a criterium above/outside all social tendencies?



If the solution is to encompass the existing⁴ trends, who is invested of the wisdom to define the values? If it is resistance and an attempt to form a new awareness, how much of an ideological overtone is then given to the education for values?

Put in this way, the problem doesn't offer any way out. Values become opportunistic devices. — This seems clear for us, because we are seeing it in movement, in a transition period, when the choices and the decisions on a macro-level appear very clear to the outsider.

I contend that education for values asks to be forward, if not in a transition period, (society may be stable if not stable!), at least in its differentials as a way to overcome the internalized effect of the social ^{+ cultural} trends.

This is why a world-in-transition offers a unique opportunity for a reflection on values in the education process.

A world in transition empties itself necessarily of the dominant modes of thinking + judgment, of the acquired ideas + norms. It dares to adventure itself into the newness of the unknown.

It is a time of "not anymore" and of "not yet"; apparently empty + yet full of the potentiality for a clear reassessment of values. This is why it seems to me adequate to try to perceive some of the trends of this transition period - in order to seize ~~in their nakedness~~ some of the trends which may open questions in relation to values. I look particularly at societal processes and at cultural phenomena.

1. Societal processes at the transition period

New ideological terms of reference
 a) As direct impact of the changes I mentioned - the economic + the democratic one - there seems to be a replacement of old ideological terms of reference by new ones.

Ideologies are not dead. They tend to emerge over + over again as an expression of discomfort with uncertainty and as mechanical replacement of action by reaction.

With the reinforcement of the market, competitiveness permeates all the spheres of doing, with its accompanying set of attitudes, namely, centrality of the "ego", ^{persuasive} confrontation al mode of operating.

Without any philosophical clarification, 6
possession, property, ownership accentuate the
trend towards having, at the expenses of
being. The mediations used, ~~like~~ namely
all the steps of marketing, dilute the frontier
between what is + what appears to be.

The subject is thus diluted by the mechanisms
needed for the full functioning of the market.
(As if "the market" would be a magic entity.)

Overarching ~~the~~ economy and politics,
the archetype of the winner ~~creates~~ the
shapes aspirations + desires. The spiral of
power + visibility, having the winner at
its center, conveys ^{equally} with it the marginalizat-
ion of the weak, vulnerable, disorganized.

The freedom ~~implicit~~ leading the struggle
towards democracy creates, paradoxically,
social zones of dependence or of outcasts.

Both mechanisms are driven by the motto
of "always more": more things, more free-
dom, greater speed. The empire of MORE,
of quantity, annihilates judgement. In the
name of freedom, ceases the evaluation
of each ^{new} situation + of its components.

Society is already reacting to these
blind mechanisms. National ~~com~~ mecha-
nisms have been created to analyse + judge
new forms of social realities. Hence the



councils on audio-visual or the councils or 7 committees on bio-ethics. (But we are still so convinced that the de-regulation of the State is a must in economics that we fail to define centers of ethics for the economic or the political process.)

How does the educational system relate to this environment? If in its macro-reality the educational system conveys these values, how can it evolve other values at the individual level? Is the educational system schizophrenic?

→ Globalisation of issues

b) In this transition period, we are part of a globalized picture: one single chain of world information, one type of pop music, one system of credit + interlinked currencies, ... are we on the way from bi-polar to a uni-polar world? And if so, what are the consequences for values?

We have come to this period in history from a time of division, separation, exclusion being a political mechanism for definition of identity + citizenship.

But many diversified events are shaking the boundary-shape maps of the world. In front of ^{our} eyes boundaries are revealing themselves in what they are: ways to preserve identity, self-sufficiency + power. No wonder that the world is gradually allowing the rising

of boundaries - nothing is anymore self-8
-contained. Boundaries, when they exist, be-
come thin barriers through which circulate
freely money, merchandise, people.

While globalisation of issues seems to
create an ever more unified world, we see a
painful, sometimes bloody, effort for each culture
to affirm its own identity, to be respected in its
own identity. Global + local become the two
sides of each cultural + sociological reality.

How to relate, then, these two nodes? Which
values are there in the world culture as well as
in a specific culture of a group so that the
circulation between the two may be possible?
Through which set of values are they communi-
cating? Which values reinforce the two poles?
How can education evoke, at the same time,
the world as home a common global ^{shared by many} and
the local - country, city, school - as the
specific where all values will be expressed?

The globalisation leads to a broadening
of contents of values as well as to new ways
of formulating them. How far we are ~~then~~
from the dichotomies of values used in
classical examples of moral judgment!
The traditional question of either/or, genera-
ted in a world of separation, division
and therefore of polarization ^{gives room} ~~opens the way~~
to the compatibility of elements which for

a long time had been seen as contradictory?
What is at stake then is not a mere accommodation of diverse realities. It is rather the discovery of the interconnectedness between such different realities. Concentrating on their mutual connection, ~~only~~ the values that reside in the interface will be relevant. ~~and~~ They will stand out + will illuminate in a new way the two realities. It is time to replace sharp antagonisms of either/or by both/and. No issue remains close in itself. Reality is not a set of things but a chain of connections. All processes in life cease to be seen as parts of a great machinery + become gradually components of a great thought.

Entering such a "thought" is ultimately the goal of education. Less than the passing on of the mechanistic approaches to segments of life, it is the understanding of life itself in its accessible processes that is ^{the} bulk of education. Values are then related to context as integral part of knowledge.



c) ^{to} Social polycenteredness the relation of local to the global doesn't happen within the logic of a hierarchical scheme. The social + cultural tissue of the world-transition is poly-centered. The hierarchy of events is disseminated ~~to~~ into different webs of culture + society. This can be seen at its extremes in the economic chain of production + distribution in our time. The delocalisation of enterprises, characteristic of the last decade and probably of the years to come (because of the economic growth it has helped to generate), illustrates this point. Employment + unemployment are generated in a decentralized way. Unemployment ^{is} ~~may~~ happen where a corporation has its headquarters while generation of jobs is happening where ^{is} ~~is~~ re-distributed. Thus, any decision concerning the economic + social management of such an enterprise has to encompass disjointed units and to be formulated in relation to different social realities.

This ~~very same~~ example illustrates the need for embracing all the time in the value-system, the multiple causes + consequences of any action. Values are said to be contextual not because of a mere relativism of principles, ~~but~~ ^{rather,} because of the fact that, outside the full context, they may be irrelevant or even inadequate.

2. New cultural phenomena

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The world-in-transition offers already some inkling of what the new reality can become. This is perceived, first of all, by culture, ~~as a forerunner of new arrangement of things.~~

a) ^{→ centrality of information} It has become obvious that the greatest change has occurred in the role + disposition of information. (Reading recently a biography of Marguerite Yourcenar, the shock of realizing that she had to copy all her manuscripts - no photocopy machine, much less ^a computer, and yet she is from our time!) I don't make any hypothesis about an information society... But I stress the centrality of information (and our appetite for its renewed hammering into our ears + our eyes.)

Two opposite movements can be seen in the information pattern: First, the fragmented, scattered information, episodic, in 1,30 m! News, stories, publicity all around; ^{the clock} information given in order to call the attention, not to widen knowledge. Second, the attempt to put it all together, to assemble the puzzle. And, at the end, a perception of things, some knowledge.

It seems to me that these two movements can play an important role in the understanding of the education for values.

Information is pouring out from many sources; it builds up "noise", an undifferentiated mixture of signs. The incapacity to follow one single information is the indication that "noise" is beyond human acceptance. A first ethical question is thus the following: - in order ~~to maintain~~ not to fall into madness, the balance between information + noise has to be ~~there~~ reached. This is the level of survival in the information zone.

Still, information continues to pour in, including in the classroom (or in a lecture like this one!). Many signs come, are singled out by the mind or the heart or both + registered in one's own memory.

To find a ~~center~~ *Fundação Guizar o Futuro* for human life, for knowledge, for ethical values, the second movement is necessary: to put it all together, to relate, to assemble, to connect.

And again this movement corresponds to a moment. Soon it is overcome by more information which doesn't come in by ~~organized~~ layers but in disconnected events and by diversified channels. Then the whole process is starting again.

To be able to deal with the information around the human person is, to my mind, a pre-condition of an ethic life.



b) ^{Interdisciplinarity} ~~The movement that leads to the x.~~ 13
assembling of information has its roots in
the capacity for integration.

Already in this transition we perceive
the demands of integration and its meaning
in the interconnectedness I referred
earlier becomes unavoidable in the culture
being born of this transition period.

~~If~~ The world is facing a globalization
of issues, ~~a new~~ a erosion of boundaries.
This is not only true about social events
& phenomena but about knowledge itself.

The capacity to assemble information
& to organize it in meaningful ways is
dependent on the understanding of know-
ledge. A recent study ~~from~~ ^{edited}
by UNESCO has as its title "entre-savoirs"
- inter-knowledges. We would say, in
^{more} conventional terms, interdisciplinarity.

No solution, no breakthrough is found
only within the scope of one discipline
- the circulation between different fields,
their inter-relatedness is an essential ingre-
dient of the world-in-transition.

One of the fundamental tasks in life - at
all levels of creation & execution - is to
explore the passage from one field to
the other, ~~as~~ life is not in isolated
patterns but in the interconnections.

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Boundaries cease to be what separates. They become what can unite. It is the work at the interfaces. It is there that creativity can emerge, that new viewpoints can be discovered and elaborated.

I don't think this can be grasped in a fragmented use of school-time. In the context of disperse information, the discovery of the borderlines is possible when problem-centered knowledge is sought. We go back to Chesterton's old question: "what is there more relevant than to teach the world?"

(~~For me~~ I consider that one of the great changes of the years ahead is the ^{practical} learning of the interdisciplinarity, ~~for me~~ there lies one of the ethical questions which are most relevant in today's world: the compelling need to ~~learn~~ deal with life and its real problems. ~~Resistance~~ Resistance encountered at many different levels + their incapacity to cope with new problems.)

~~what about values then?~~

⊕ We are facing here the key-question of approach to science, to education, to politics, to problem-solving. We are dealing with the question of complexity.

~~There is no more hiding behind~~

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c) The complexity approach

We are dealing, at all stages of knowledge + learning, with autonomous + yet inter-dependent elements. ~~S~~ This double feature characterizes a system or any of its sub-systems. It is the understanding of the inner evolution of systems and of their interaction that is at the root of the science of complexity. ~~Such~~ Complexity is the cornerstone of all living reality.

We are led into it through inter-disciplinary ~~many~~ approach + through problem-centered knowledge.

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The science of complexity ~~allows~~ creates a high turbulence and uncertainty. Because we are dealing with alive realities, all scenarios are just probabilities. ~~Truth + absolute values are at stake.~~

But above any other consideration, what is important in this approach is the fact that everything is related with everything else. Nothing is isolated, determined per se.

(?)



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I have moved here in the frontier between the ethics of knowledge and the ethics to let count. I don't think that this frontier separate two different questions. We are coming at a period in history when ^{the} subject is channelled in the study of the object, when the object acquires the autonomy of subject, when subject/object accomplish a partnership. The act of knowing conveys the knower. Maybe then education for values can be equated with education as such.

Yes, I agree with those who establish a relation ^{Fundação Cuidar o Futuro} between understanding + judging between knowledge + ethics, but only in one way: ~~knowledge for our time being one of the life processes + therefore~~ specific knowledge in our time contains ~~ethical~~ demands that encounter the root of ethical values.

II - Changing values

A world-in-transition provides new questions ~~for~~^{to} the education for values.

But likewise values are also perceived in diversified ways.

X It is my intention, in this second part, to probe into the "nature" of values. What do they mean? When did they enter into our frame of mind? Are values "valuable", do they pertain to the measurement of economic goods??

3. Myths + social construct

Two sets of elements are at work in the shaping of values - the primordial myths, on one side, and the social construct, on the other.

Primordial myths are passed on, ~~so~~ from generation to generation, as fundamental beliefs that structure the individual existence and its relationships with the others and the world. They permeate, implicitly, often unconsciously, the most elementary choices + decisions. They provide the ultimate criterion for what is "good" or "bad", often without an articulated rationale behind it. In this context, they generate values which are often absolute values, appearing as imperative to the individual conscience.

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Social constructs are shapes taken by the social organization as a result of the various ways in which a group of human beings structures its existence: the relationships between young + old, between men + women, between the living + the dead, the living + the



new generations, ~~this world and another~~ 19
~~world~~, ~~The interplay~~ the different types of
activity, the organization of property
and solidarity. The interplay between
all these elements give also rise to values
which are contextual values. (e.g., the
change in the status of women over the last
5 decades led to new contextual values in
the relationship between men + women).

Myths are providers of meaning
while social constructs give direction.
Myths precede ^{the} individual, while social
constructs may be changed by the
individual.

An ideal society would combine in
equilibrium myth + social construct.
Values would then spring forth as the
interplay between myth + social cons-
truct - sometimes in harmonious
blending, at other times in unforgettable
tragedy. One such case, in our
Western tradition, is the story of
Antigone. (Though in this century,
because of Freud's discoveries, Antigone's
story has been replaced by the story
of her father, her tragedy remains an
~~exemplar~~ paradigm of the two sources of
values.)

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Antigone, led by the primordial 20 myths of her ~~society~~ ^{people}, encounters the social construct of the political organization of Theban society. In Greece, the sense of the city ~~lead~~ carries with it a very clear definition of the fundamentals of political organisation: obedience to the law is seen as the basic ingredient of any judgement on individual behaviour. Hence, Creon's strength in affirming that if he doesn't defend such a law, there would be no meaning in his task as a king. But Antigone comes to the fore of the scene by taking another stance: she has to obey, first of all, to the unwritten laws of respect for the individual — her brother whose treason leaves him without burial.

In Antigone's decision ^{there} is more than a ^{every} rebellious gesture. There is the respect for ~~all~~ ^{every} human beings (even those who have become outcasts out of their own will); there are the ties of brotherhood (even the one tainted by the double crime of Oedipus + Jocasta); there is the cohesion among human beings in spite of all the boundaries that separate them (even the fact that only Antigone + Ismenia took care of their blind father while the two brothers vanished from their duties).

The importance of Antigone's attitude 21
illustrates that, in the realm of primordial myths
there is a wealth of the symbolic reality of life
which gives consistency to values. The strength
of the symbolic reality is not only in the fact that
it opens one's own practice to a spiritual
dimension; it is also in the capacity to subject
other values it conveys with it.

~~When~~ ^{Deprived from the} values are expressed ~~outside~~ the
symbolic dimension, values lose their auto-
nomy and become easily entangled in
~~or~~ moral norms, if not in their rigidifi-
cation of social conventions.

Paradoxically, primordial myths ~~also~~
can also lead to social conventions, in
a series of reductionist processes.

~~Just~~ Alongside the path for values,
primordial myths can translate them-
selves into rigid ideologies. When these
ideologies can form into society they
create a set of norms which are the
core of social conventions.



the source for values, they can translate themselves into rigid ideologies which, taken up by the adulation of society, appear as social norms or social conventions. The frame of reference of the symbolic is an essential source for values - besides any cognitive achievements, any technological training, any dynamic learning process, the open-ness to the symbolic is the basis of all paths of ^{+moral} spiritual development.

The primacy of the symbolic takes its status from the acknowledgment of the superiority of the mystery zone of being over the rationality in all its efficiency + its logic. It is not a deny of rationality but it affirms that rationality covers only one aspect of one's own perception of life.

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In this context, education is the process through which one gains perception of + access to the levels of knowledge where the symbolic is ~~dominant~~ illuminates + clarifies the whole field of knowledge.

"Education to values" is ^{first of all} the path and the method ^{that} will enable all who are involved in the process to enter the universe of the symbolic.

It is my conviction that, in the face of a world-in-transition, we have to discover anew the primordial myths and the social construct in which our lives are called to live.

Before we tackle any methodologies in terms of education for values we have to ask ourselves among Europeans:

- which are the primordial myths that shape our culture? where is the source of strength? which are the stories that carry with them spiritual energy?

- which are the pillars of our social construct, of our living together? What is for us a "taken for granted" attitude in relation to ourselves, to others, to things, to events? which are the unspoken rules of our lived space?

- are there absolute values? from where do they derive? ~~or are~~ are we able to re-think our contextual values apart from ideologies or schools of thought? isn't there a ~~role~~ task ahead to create values both in the mythical and in the sociological realm?

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4. The person at the crossroad of values 24

~~A third element is needed in the equation of values~~ — The human person, the subject, the "I", who gives blood + flesh to the values, who makes them unique, is the key actor of the equation of values.

The education for values appears to me as the process by which values are appropriated ~~into~~ ^{by} the conscience of other human beings in a ~~total~~ totally new alchemy. Three aspects have to be taken into account.

a) The sense of time is crucial in this process of appropriation. Every moment offers an opportunity for bifurcation, for choices to be made, for options to be taken, for paths to be followed. ~~Every~~ Our time is, indeed,

~~the fabric of our eternity as if~~
~~to live in~~ This means that ^{we} education for values draws the consequences of integrated contemporaneity. Being present to one's own time. Neither ^{the} stockage of knowledge nor philosophical study of values can replace the appropriation into oneself of contemporary thought, contemporary knowledge, contemporary human + social experiences + organization.

Whatever has to be taught, has to be channelled through today's culture + events.



b) The new conditions of today's world 25 give a new relevance to the future dimension in one's own time.

As nature became part of history, it asserted its existence as a philosophical category, ~~from~~ constituting itself a further in what Michel Serres calls "the natural contract". The responsibility for nature, for ~~the~~ preservation of its future enters as new dimensions of a ethical education.

The many facets of such a responsibility are only too obvious in the day-to-day display of natural or man-made disasters and in the desperate attempts to bring a remedy to them.

The ~~for~~ commitments to future is also present in another way. By safeguarding nature (and in the threshold of catastrophic changes in the next decades) it is also the life of future generations that we are safeguarding in a way that no other generation had to be in earlier periods of history.

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c) I have to make the connection with my old philosophical roots. A person-in-the-world, yes, but a person-with-others - in-the-world. And this "being-with-others" is so vital that ~~to~~ it can become the ultimate value by which the individual life can be measured.

"The future lies with the man or woman who can live as an individual, conscious within the solidarity of the human race. He then uses the tension between individuality + solidarity as the source of its ethical creativity."

What does this mean today?
Which are the expressions of such a solidarity? How can it be learnt?

~~We are coming~~ Most generations of adult people are still from the time when collective commitments had a great appeal. "Project of society", "Alternative project"... were signs of such solidarity.

Meanwhile, alternatives have 27
disappeared. Many people have taken
refuge in strict individualism:
personal desire, personal careers,
personal fulfillment. Where, then,
to find the sources for this intense
participation in the "solidarity ~~with~~
of the human race"? Maybe the
challenge of educators today is to
rediscover that solidarity together
with their students.

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d) The person who enters the ^{personal} ~~reputation~~ of
values is either a boy or a girl.
A whole new perspective will come into
society if education for values will
open the doors that men & women
spontaneously are ready to ~~be open~~
open. And they are different doors.
Our world needs both set of
values. But they need to be che-
rished, unveiled, articulated,
shared.



Carol Gilligan

5. Search for new paradigm

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We are talking about values in a time when the ~~domain~~ need for a new paradigm is manifest.

To the logic of the "more", to the force + absoluteness of the "winner" we raise fundamental questions. The world cannot cope with always more nor the earth with the growing exploitation of resources. We cannot ~~em~~ proceed calmly through a road in which millions of men become every day more destituted.

The linear progress is over. Growth is not the solution. For a time, even 20 years ago it was possible to say that growth, progress, onward + upward was the course for technology. But as Rollo May already then stressed "in ethics, in aesthetics, in other matters of the spirit, the term progress in that sense has no place". Today we can stress that even in technology that progress has no sense. Many scientific achievements are possible which are ~~not~~ ^{neither} socially acceptable nor desirable. The time of limits

has begun. A new sense of values 29
has to be probed, ~~uncovered~~, discovered,
made visible + cherished.

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Life - long learning

The changes taking place at all levels of society as well as in our perception of things + events leave everyone unarmed. Nobody has the information, the tools required to match the situations. So all those involved in the education enterprise have to discover they are learners too. This reveals clearly the main shift: from education to life-long learning.

• First of all, this supposes ^{a questioning mind} a dynamic attitude and a capacity to go on reformulating one's own understanding of things + ^{personal} convictions. Moreover, life will be captured as a learning system where every element provides information + helps to advance one's own questions. The life-long learning can only happen in a partnership relation.

• Let us take, first of all, the dynamic attitude. I want to make it clear: a questioning mind doesn't operate in a vacuum. It is the fact that, at any given moment, information + its interpretation, are firmly stocked + secured that enables a question to be formulated whenever new stimulus appear.

The essential question there is not one of intellectual grasp but rather on affective security - it allows to challenge the thresholds of stability, it allows to jump with quantum leaps, it allows to "surf" through the waves of social transformation.

• The life-long learning process is also built on the ^{realization} ~~discovery~~ that since WWII there were as many discoveries as in all history before that period.

The acceleration of the cognitive process since the 30's makes of the great ^{new} classics of the beginning of this century - they stand out



as wise men + women whose works have provided us with new knowledge, new patterns of interpretation, new roads to the symbolic world... An initiation into values is also the discovery of the new classics and their appropriation into one's own life-project. This is a task still undone. If there is going to be partnership in learning I guess it ought to start at the joint discovery of the treasures of wisdom brought by the new classics. To bring history back to today's realities.

c) Master, the guide

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